Holy Family Church and St. Ignatius High School

1080, 1076 WEST ROOSEVELT ROAD
CHICAGO, ILLINOIS

PRELIMINARY SUMMARY OF INFORMATION

SUBMITTED TO THE
COMMISSION ON CHICAGO HISTORICAL
AND ARCHITECTURAL LANDMARKS

SEPTEMBER 13, 1982

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Rolf Achilles

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HOLY FAMILY CHURCH and ST. IGNATIUS HIGH SCHOOL
1080 and 1076 West Roosevelt Road
Chicago, Illinois

Holy Family Church
1857-59 (original church): attributed to Dillenburg & Zucher, architects
1860 (interior and original front facade): John Mills Van Osdel, architect
1866 (south 40 feet): architect unknown; possibly John Dillenburg, architect
1874 (upper section of steeple): John Paul Huber, architect

St. Ignatius High School
1866-74: Toussaint Menard, architect
1895 (northwest addition): architect unknown

Rising over the Near West Side landscape is the bell tower of Holy Family Church. The austere Gothic revival church was begun in 1857 during an economic depression and was located in what was then a relatively remote area of the city. Its founder, Reverend Arnold J. Damen, S.J., was a nationally prominent figure who used his missionary skills to cultivate the parish into what historian James W. Sanders called "the single great Irish workingman's parish." By the 1890s, there were more than 25,000 parishoners, making this the largest English-speaking parish in the city and one of the largest in the nation. The simple exterior design of the church gives evidence of the humble means of most of its early parishoners, yet its overwhelming interior conveys a sense of the spiritual aspirations of the Irish immigrants who first populated the parish and of the subsequent ethnic groups who have worshipped here and continue to do so.

In 1870, Damen opened St. Ignatius College in the handsome brick building immediately east of the church. The combined secondary-collegiate institution was a major contribution to Catholic education in Chicago. In 1922, the collegiate curriculum was transferred to the North Side and renamed as Loyola University. The high school, or collge preparatory school as it is now called, has occupied the building at 1076 Roosevelt since and has established an outstanding reputation of its own in Catholic secondary education. Holy Family Church and St. Ignatius High School form a distinctive visual and historic ensemble; both were major public buildings of the time and housed institutions important not only to the development of the West Side neighborhood in which they are located, but to the development of Roman Catholicism in Chicago.

The Establishment of Holy Family Parish

During the decade following the incorporation of Chicago as a town in 1833, its Roman Catholic residents were under the ecclesiastical jursidiction of the St.

Louis Diocese. The Diocese of Chicago was established in 1843, after which an informal relationship continued between the two religious communities. Three of Chicago's earliest bishops were from St. Louis, including Reverend Anthony O'Regan who served the Chicago Diocese from 1854 to 1858. Prior to his appointment as bishop, O'Regan was the president of the theological seminary at Carondelet, Missouri, and in that position he became acquainted with the St. Louis Province of the Society of Jesus. Following his installation in Chicago, Bishop O'Regan attempted to persuade the Jesuits to establish a permanent community in his diocese. To that end, according to a letter written by Reverend Peter De Smet, S.J., in the spring of 1856, Bishop O'Regan had offered the Jesuits "his college, with two churches." The mention of "his college" refers to the St. Mary of the Lake University which O'Regan had closed in 1854 because of problems over finances. Bishop O'Regan was obviously seeking the Jesuits not only for their spiritual ministry but also for their reputation as educators.

The Jesuits declined these early invitations because they did not have enough priests to meet their existing responsibilities. However, in August of 1856, again at the invitation of Bishop O'Regan, Reverend Arnold J. Damen of the Society of Jesus and three other Jesuit priests conducted a three-week-long series of missions or spiritual revivals. These meetings were held in the Church of St. Mary (southwest corner of Madison Street and Wabash Avenue), which served as the cathedral for the diocese until it was destroyed in the fire of 1871, and at the original Church of the Holy Name (southeast corner of State and Superior streets; also destroyed in the Chicago fire).

Father Damen, a well-known orator, was the central figure in these spiritual revivals. Born in Holland in 1815, Damen came to America in 1837 to join the Society of Jesus at Florissant, Missouri. He was ordained in 1844, at which time he was appointed director of the parochial schools of St. Francis Xavier parish in St. Louis. Three years later, he became pastor of the parish, the position he held at the time of his missions in Chicago. According to the Jesuit historian Reverend Gilbert J. Garraghan, S.J., Father Damen was a man of no mean stature:

> Of large, commanding physique, with splendid energy to match, he soon attracted attention by his unflagging zeal in the ministry and the obvious success with which he managed the parish affairs entrusted to his care. As a pulpit orator he was singularly earnest and effective, hitting the mark no less by physical appeal of voice and gesture than by the burden of his discourses, which was ever the essential truths of salvation and the peremptory duties of Christian life.

Father Damen's enthusiastic sermons and missions were financially as well as spiritually successful, and gained him a reputation as a fund-raiser. His skills as a preacher and fund-raiser would soon be utilized to their fullest in the creation of the Holy Family parish.

The spiritual revivals given by Damen and his companions in Chicago were very popular and prompted Bishop O'Regan to renew his invitation to the Jesuits to establish themselves in Chicago, inviting them to take charge of the Holy Name parish and to found an educational system. With Chicago rapidly becoming a cen-

ter for Catholicism in the Midwest, the Jesuits took this offer more seriously than previous ones. They rejected O'Regan's offer of the Holy Name parish, preferring to consider the formation of a new parish, and Father Damen was commissioned to investigate locations for a proposed parish.

At least two sites were considered: a property known as the Bull's Head, which was named for a tavern built in 1848 at the southeast corner of Madison Street and Ogden Avenue in what was then the stockyards area; and land on the Near West Side around what is now Blue Island Avenue and Roosevelt Road. Damen rejected the Bull's Head district because in canvassing the area, as he informed his superiors, he "could not find a dozen [Catholic families] around the place." The West Side, in contrast, was being settled by large numbers of Irish Catholic immigrants. The influx of the Irish as well as German and Scandinavian immigrants was tremendous during the 1850s. From 1853 to 1856, the population of the West Side doubled, and rapid settlement of the area continued, spurred by the eventual decision of Damen and his superiors to found the Holy Family parish there.

Final approval for the establishment of a Jesuit parish in Chicago was granted by the Jesuits in January of 1857, and by March, Father Damen had acquired the Near West Side property. Accompanied by another Jesuit, Reverend Charles Truyens, Damen arrived in Chicago from St. Louis on May 4, 1857, which is considered to be the founding date of the parish.

An article in the *Chicago Daily Journal* for May 19, 1857 outlined the Jesuits' plans for the new parish: "We learn that the Order of Jesuits have resolved to establish a Church, College, and Free School in this city on a scale of magnitude equal to any of the same character in the United States." Damen and Truyen's arrival in Chicago, however, coincided with a national financial panic that impeded their fund-raising efforts. Nevertheless, the task of raising money for the new parish was undertaken, and by the end of May subscriptions amounting to $30,000 had been received. Work was begun on a temporary frame church which was erected on the southwest corner of 11th and May streets. The two-story, 500-seat structure was dedicated on July 12, 1857.

The original parish was extensive, bounded by Polk Street on the north and by the South Branch of the Chicago River on the south (approximately 24th Street) and east (near Canal Street). No western boundary was set because the area west of Halsted Street was undeveloped prairie. The establishment of the parish in what was then a remote section of the city certainly marks Fathers Damen and Truyens as pioneers, but, although they may not have realized it, they had been preceded in the area by another Jesuit priest, Father Jacques Marquette. During the winter of 1674-75, Father Marquette and two French companions became Chicago's first European inhabitants when they established a camp at what is now the intersection of Damen Avenue (formerly Robey Street, renamed in 1927), 26th Street, and the South Branch of the Chicago River. The site of Father Marquette's camp is located within the original boundaries of the Holy Family parish.

Given the extensive boundaries of the parish, it was not surprising that the congregation exceeded the capacity of the frame church from the beginning. Two additions to it were built within a year. However, before the frame structure was completed, Damen was considering plans for a large permanent church, and on August 23, 1857,

a little more than a month after the completion of the temporary chruch, ceremonies were held to mark the laying of the cornerstone for the new edifice.

Holy Family Church

The current Holy Family Church dates from several construction efforts. The initial construction began in 1857 and lasted three years, probably due to the enormousness of the project and to the difficulty in fund-raising resulting from the financial panic. Damen borrowed money from several sources and received funds directly from his parishoners; nevertheless, his worries about funding were the subject of many letters to his superiors in St. Louis asking for money and additional men to help with the building of the church. These requests seem to have been granted in varying degrees, forcing Damen and his associates to rely on other fund-raising methods, including sponsorship of parish fairs and giving lectures and missions throughout the country. Damen's letters also give reports on the progress of the building which indicate that the church was roofed by the end of 1858, and that flooring and plastering were done the following year.

The design of the church is attributed to architects Dillenburg and Zucher of Milwaukee and to John Mills Van Osdel. While Van Osdel's involvement is verified in several construction contracts and his own account books, the contribution of Dillenburg and Zucher cannot be similiarly supported. No evidence of Dillenburg and Zucher's partnership exists in either Milwaukee or Chicago, although an architect named John Dillenburg was listed in Milwaukee city directories during the 1850s and 60s. Further research is needed to verify the original architect(s).

In 1860, for unknown reasons, Father Damen changed architects and hired John M. Van Osdel to complete the design. Van Osdel had begun his practice here the year Chicago was incorporated as a city, 1837, making him the city's first architect. He had a prolific practice, especially during the 1850s and 60s, and designed more than seventy commercial and public buildings in the downtown area alone. Given the scale of construction Damen had undertaken and the grand vision he had for the growing parish, his decision to use an architect as prominent as Van Osdel is not surprising.

Van Osdel was responsible for the design of the main facade, which was set back fifty feet from Twelfth Street (now Roosevelt Road). The facade, comprised of a gabled central section flanked by two bell towers, employed a profusion of quatrefoils and lancet windows that gave it a distinctly Gothic appearance. Gothic churches often used a basilican plan; that is, a plan having a narthex, or vestibule, at one end, leading into a broad nave flanked by aisles, and ending in a semicircular apse in which the altar is located. Holy Family Church had a similar plan, and while Van Osdel had not designed the interior layout, his Gothic treatment of the facade may have been partially suggested by the basilican plan.

Few documents exist that describe the original interior of Holy Family Church. An item in Van Osdel's account books lists a contract for pews to be supplied by William Donahue, indicating that the architect was at least partially involved with interior detailing. Another contract, between Father Damen and Robert Carse, was

Size of front that was "razed" replaced 40' addition

for the windows and is revealing in the specification that the work should be "equal to that of the windows in Saint James Church, North Side." Damen was obviously aware of the social impact of the edifice and made sure that the structure was not wanting in its detailing.

Major construction was completed by the middle of 1860, and dedication ceremonies were held on August 26. At its completion, the church was approximately 196 feet long and 85 feet wide. Additions were made to the transepts shortly after 1860 which brought that dimension to its current width of 125 feet.

Despite the increased seating capacity of the new church, overcrowding, as well as defects in the foundation under the front wall, soon forced Father Damen to consider building an addition to the church. In 1866, the front wall and towers were razed and replaced by a 40-foot addition to the south that was completed by the fall of 1867. The foundation of the original front wall can still be seen in the church basement. The church today, then, is 236 feet long from apse to narthex and, exclusive of the upper section of the east tower, dates from two major construction: the main elevation and the south 40 feet which were built in 1866-67, and the north 196 feet completed in 1860.

The facade of Holy Family Church is a simple, vernacular interpretation of Gothic design. It was not meant to exemplify classic Gothic architecture as seen in European cathedrals or churches in the United States such as St. Patrick's Cathedral in New York. A parish had to be well established before it could devote the time and money to build such monumental churches. In contrast, in 1866, when Holy Family undertook its addition, it was a relatively new and still expanding parish that was obliged to construct as quickly as possible a church large enough to accommodate its parishioners. On the Church of the Holy Family, Gothic elements such as steeply pitched gables and pointed arches were used to symbolize the spiritual aspirations of the congregation rather than to achieve the accurate rendering of an architectural style.

Holy Family Church quickly took its place among the prominent structures of the city. An article in the *Chicago Times* for August 18, 1867, described the church:

> This great Roman Catholic church of the Holy Family is the largest building of the kind in the United States, and when fully completed will probably be the finest -- certainly as far as the interior is concerned. The style of the church is gothic -- and that form of gothic which is so often seen in the cathedrals and great churches that are and have long been the glory of the old cities of Germany. Plain, heavy, massive, it and they seem to bid defiance to the inevitable corruption of age. And yet it is beautiful in its simplicity, impressive in its plainness, as simplicity is ever beautiful, and plainness united with vastness ever impressive.

The Roosevelt Road exterior is composed of a symmetrical main portion, abutted by a stair tower on the west and a bell/clock tower to the east. A light-colored pressed brick, now painted white, and limestone trim face the building. The facade presents a heavy, massive appearance because of broad unadorned wall sur-

faces; however, large pointed-arch openings help to relieve the weighty profile by emphasizing the sense of verticality. In addition to the pointed arches, or lancets, other elements including the corbelling under the gables and the quatrefoils used in the window openings and in the stone molding over the front doors, reinforce the Gothic motif. Another handsome Gothic detail is seen in the three pairs of large, intricately carved wooden doors set into three lancet doorways spanning the central section. Above each pair of doors are transoms filled with wooden tracery.

The towers flanking the facade were built simultaneously with the addition and they repeat the Gothic elements of the main facade. Contemporary newspaper accounts described the towers under construction and gave their expected finish heights as 120 feet for the stair tower and 250 feet for the bell/clock tower. The west tower and the lower portion of the east tower, both of which are masonry structures, were probably completed in the fall of 1867. When construction stopped, the east tower was unfinished, having only been built to half of its intended height. Work on the east tower was resumed and completed in 1874 when architect John Paul Huber supervised construction of the sheet metal upper portion. The height of the east tower is approximately 235 feet. Three wooden statues of the Holy Family were to have been placed on the bell tower, but were placed instead on platforms atop the three gables. Carved by Anthony Buscher and dedicated in 1867, the figures have long since been removed. The statue of the Blessed Virgin Mary was taken down in 1882 after it was damaged by lightning, and the statues of Jesus and St. Joseph were removed around 1910 due to their deteriorated condition.

The architect for the 1866 addition is unknown; however, it is possible that John Dillenburg, to whom the 1857 design is attributed, may have been involved in the remodeling. Dillenburg, who as previously mentioned was listed as an architect in Milwaukee city directories during the 1850s and 60s, moved to Chicago and was first listed in the 1866 directory. His residence, at what is now 1220 South Halsted Street, was two blocks from the church. Father Damen frequently used local craftsmen in his building projects and consequently, it is likely that Damen would have used the local architect. A building report in the *Chicago Times* of November 1, 1869, stated that Dillenburg was the architect of the first brick church for St. Michael parish (southeast corner of Eugenie Street and Cleveland Avenue; destroyed in the Chicago fire of 1871 and replaced by a new church in 1873) and for St. Francis of Assisi Church (Roosevelt Road and Newberry Avenue; destroyed by fire in 1904 and reconstructed in 1905). Both of these churches were begun in 1866, and in their proportions and simple detailing both churches are similar in appearance to Holy Family.

The weighty look of Holy Family's exterior design belies the graceful lines of its interior and the overwhelming richness of its fittings. Writing in his 1923 book *Holy Family Parish: Priests and People,* Brother Thomas M. Mulkerins, S.J., states:

> As one enters the church he will be pleased by the graceful lines and arches of the Gothic architecture, and again, considering the time and state of building operations in Chicago, one will be struck with wonder; indeed, it has been frequently asserted, by visitors of considerable experience, that, interiorly, Holy Family Church is, architecturally, one of the most beautiful churches in the United States, even making favorable

comparison with St. Patrick's Cathedral in New York.

The interior of Holy Family is impressive not only for its beauty but also for its size. When the 1866-67 addition was completed, Holy Family was said to have been the third largest church in the nation. Contemporary accounts gave seating estimates of up to 5,000 people, although a more reasonable estimate would have probably been closer to 2,000.

The Gothic appearance of the exterior is carried into the interior largely through the use of arcades of pointed arches surmounted by clerestory windows and by the rib-vaulted ceiling. Unlike the cathedrals of the Middle Ages where this system was primarily structural and only secondarily decorative, use of these elements in Holy Family is largely decorative because the structure is supported by a network of heavy timbers and cast iron. Arcades of four lancets define the 72-foot-tall nave on either side and divide it from two outer aisles. Each of the pointed arches, in turn, frames one of the eight windows in the east and west walls.

Two altars are located on the east and west walls of the transepts under large stained-glass windows. The west altar is dedicated to the North American Jesuit missionaries. Of special significance to the history of Holy Family parish is the east altar dedicated to Our Lady of Perpetual Help. On October 8, 1871, the Chicago fire began five blocks east of the church at Jefferson and DeKoven streets, allegedly in the barn of the O'Leary family who were members of Holy Family parish. Father Damen was holding a mission in Brooklyn, New York. Hearing of the disaster and uncertain of the danger to his church and parishioners, Father Damen began a vigil of prayer and made a vow that should the church survive, seven lights would burn forever in front of the statue of Our Lady of Perpetual Help. A southwest wind protected the church from the fire, and in fulfillment of Damen's vow seven lights have remained burning on the altar. Candles were originally used but were soon replaced by gas jets in the form of candles. In the 1940s, the gas jets were replaced with electric lights.

The focal point of the interior is the 52-foot-tall, Gothic-inspired reredos, or altar screen, surmounting the main altar. Installed in 1865, the reredos is an elaborately carved piece of woodwork, comprised of a series of niches and a profusion of finials and pendants. Its niches are filled with several life-size statues depicting saints and early theologians of Roman Catholicism, while atop the screen stand three wood-carved figures representing Faith, Hope, and Charity. In the center of the reredos is a large oil painting of the Holy Family which is a copy of a work by Bartolome Murillo, a seventeenth-century Spanish Baroque painter. On the front of the altar itself is another handsome woodcarving representing the Last Supper and inspired by Leonardo da Vinci's painting.

Two side altars, originally dedicated to the Virgin Mary and St. Joseph, are similar in design and decoration to the main altar, although they were not constructed until 1873. The original paintings in these altars have recently been replaced by images of Our Lady of Guadelupe over the west altar and the Black Risen Christ above the east.

Most of the woodwork throughout the church was carved by local craftsmen. Louis Wisner was a wood carver who lived at Fourteenth and Halsted streets and who was commissioned by Damen to carve the altar railing. The meticulously worked walnut

railing spanning the width of the main altar and two side altars was installed in 1866. Anthony Buscher was responsible for the construction and carving of many of the objects throughout the church such as the reredos and the statues on it, the confessionals, several statues including one of St. Patrick, and a pulpit that was on the front of the main west column inside the altar railing. Buscher lived a block from the church and was a carver of cigar store Indians when Father Damen persuaded him to use his talents on religious themes. Buscher's nephew, Sebastian, was also employed by the parish to carve statuary for the church. Works by Sebastian Buscher include the Last Supper scene on the front of the main altar, many of the statues on the side altars as well as all of the statues on the confessionals, and several vestment and storage cases formerly in the sacristy.

Additional artwork in the church is seen in the art glass windows and in the fourteen Stations of the Cross. The paintings of the Stations, depicting scenes from Christ's crucifixion, are almost life-size and their dimensions are well scaled to the proportions of the church. They were put up in 1873 and were originally framed in massive Gothic frames. The frames were removed around 1890 and the paintings glued to the wall; in 1902, simple stucco frames were put around them. Most of the windows date from 1907, the jubilee year of the parish, and were made by the Von Gerichten Art Glass Company of Columbus, Ohio. The eight large windows on either side of the nave depict scenes from the lives of the Jesuit saints while windows in the transepts and along Roosevelt Road illustrate scenes from Christ's life. The round memorial windows in the clerestory are the oldest in the church, dating from the original construction and the 1866 addition.

At the back of the church is the balcony and organ loft erected during the 1866 remodeling. In the upper tier, reaching to the top of the nave, is the remnant of the great organ. The organ was installed in 1870 following three years of work by the Louis Mitchell & Sons Company of Montreal. Its 64 stops and 3,994 pipes made it one of the most outstanding instruments of its day. The organ was rebuilt twice, in 1890 and in 1923, and replaced in 1949, keeping the original case. With its Gothic elements and its tremendous size the walnut organ case harmonizes well with with the remainder of the church. It has three towers which are adorned with twenty-seven different wood carvings representing King David, angels with musical instruments, and Deborah and St. Cecilia who were patrons of music. The statues were the work of a prominent French-Canadian sculptor named Charles Dauphin. In 1971, the organ was sold, but the parish retained the organ case, the grand size of which can only hint at the powerful sound that came from the instrument.

The Creation of the Holy Family School System and the founding of St. Ignatius College

The 1860s was an important decade not only for the growth of the parish and for the enlargement of the church, but also for the development of a comprehensive school system for the parish. When the parish was founded in 1857, there was only one public school in the vicinity, the old one-room Foster School on O'Brien Street near Halsted Street. One Catholic School, St. Patrick's, served the entire West Side. Father Damen acted quickly following his arrival in 1857, and by September he established separate schools for the girls and boys of the parish in the transepts of the frame church at 11th and May streets. Within the year, its enrollment was already 300 children.

In 1860, the religious order of the Ladies of the Sacred Heart opened a free school for the girls of the parish at Taylor and Lytle Streets. By 1863, it had an enrollment of 400 girls. Following the completion of the new church in 1860, the frame church was converted into the Holy Family School, or "Brothers School" for boys. In addition, two more schools for boys, a select school and an evening school, were opened within the next three years. The old frame church continued to be used until 1865 when it was destroyed by fire, forcing classes to be moved to the basement of the new church. In January of 1865, a new building for the Brothers School was completed on Morgan Street south of Roosevelt Road, and by June its enrollment numbered 900 boys.

With enrollment constantly on the rise, Damen was forced to open four more schools between 1867 and 1876. Two of these, St. Aloysius (on Maxwell Street between Jefferson and Clinton streets) and St. Stanislaus (at what is now 18th Street near Peoria Street), were opened in August, 1867 under the auspices of the Sisters of Charity of the Blessed Virgin Mary (B.V.M.), whom Damen had invited from Dubuque, Iowa. The Holy Guardian Angel School in the 700-block of what is now Arthington Street was opened in August, 1874. St. Joseph School opened in February, 1876 at 1413 West 13th Street. A fifth school, St. Agnes, the last branch school founded in the parish, was opened in 1887 under the direction of the B.V.M. Sisters at Morgan and Maxwell Streets. The significance of the Holy Family school system is indicated by the fact that a report published in 1876 on the Catholic schools of Chicago revealed that twenty-seven per cent of the children educated in Catholic schools were from schools within Holy Family's system. The system was held in high esteem by Catholic educators throughout the country, and the schools were referred to by James Cardinal Gibbons of Baltimore as "the Banner Schools of America."

Damen's greatest and most long-lasting contribution to Catholic education in Chicago was the founding of St. Ignatius College in 1869. The establishment of such an institution had been part of the Jesuits' initial plan for the parish in 1857; however, the difficulty in raising funds for the erection of the church alone precluded undertaking another comparable building project at that time. Damen also had to contend with flagrant anti-Catholic sentiments promulgated by such groups as the Know-Nothings, an American political movement in the 1850s whose antagonism was directed against immigrants and Roman Catholics. An excerpt from an editorial in the *Chicago Daily Tribune* for May 25, 1857 typifies this attitude:

> The *Tribune*, regards Jesuitism as eminently anti-Republican and anti-American; it begs Protestants to think twice before they aid in any way the founding of Jesuit institutions in this city. We do this not in a spirit of intolerance, but upon the warrant of facts which show that the Society of Jesus is the most virulent and relentless enemy of the Protestant faith and Democratic government. Jesuitism is the embodiment of despotism in religion and politics -- so dangerous in its aims and ambition that it is scarcely allowed in countries where Catholicism is the belief of nine-tenths of the people.

During the next several years, such sentiment waned while Holy Family became one of the most influential centers of Catholicism in the city. In 1866, Damen made preliminary plans for the college and requested permission from his superiors to begin construction. In his reponse to Damen, Reverend Ferdinand Coosemans, S.J., Provincial of the St. Louis Province of the Society of Jesus, expressed his doubts on the timeliness of the project and rejected the proposal.

The following year, Father Coosemans was called to Rome, leaving Reverend Joseph

Keller, S.J., in charge of the province. To renew his request for permission to build a college, Damen invited the Acting Provincial to Chicago to observe Holy Family Parish Keller was enthusiastic about the spiritual and educational achievements of the Chicago Jesuits and found that a college was the only element missing. Keller agreed to the undertaking, but he was guarded in his permission and stipulated that construction woul continue as long as finances allowed and as the enrollment demanded. It had also been previously agreed that no extraordinary fund-raising drives would be directed toward th parishioners.

Damen relied on several funding sources for building the school. He continued to give missions throughout the United States similar to the one that brought him to Chicago in 1856. It was through these missions that Damen acquired a national reputation among Roman Catholics, and people who heard Damen were willing to donate generously to causes he endorsed. Father Damen was accompanied on the missions by various Jesuits, one of whom was Reverend Cornelius Smarius who for his oratory and its impact was as popular a figure as Damen. Smarius published a book of essays on religious subjects, the proceed from which augmented the college fund-raising effort. Damen's business acumen, however, was the most important factor in raising money. Interest rates following the Civil War were relatively high, ranging from ten to twelve per cent, but Damen was able to secure a $100,000 loan at four per cent interest from a Dutch businessman whose brother was a Jesuit who had accompanied Damen on several missions.

The land immediately east of the church, property once occupied by the Emanuel Lutheran Church, was chosen for the new school. Construction began in 1867 based on plans prepare by Toussaint Menard, a Holy Family parishioner. Menard was variously listed in city directories as a carpenter and builder, and only in the 1870 census was he described as an architect. Foundations for the central section and east wing were poured in the fall of 1867. Writing on July 8, 1869 to the General of the Society of Jesus, Reverend Peter Beckx, in Rome, Damen described the progress of the work: "We have begun to place the roof on the college, it is one of the most beautiful buildings of Chicago; but not havin enough money to finish the interior of the College this summer, we will not be able to begin the classes before September, 1870." On June 30, 1870, the State of Illinois issue a charter to St. Ignatius College, the school having been named after St. Ignatius Loyola who founded the Society of Jesus in 1540. Thirty-seven students began classes on September 5, 1870.

The west wing was built in stages over the next four years as money became available. The foundations and ground floor were erected in 1870, and the first and second floors were built the following year and temporarily roofed. Work was resumed on the remainder of the wing in the summer of 1874, and was overseen by architect John Paul Huber who was simultaneously supervising the construction of the sheet metal portion of the church bell tower. In order to build the west wing, Aberdeen Street between Eleventh and Roosevelt Road had to be vacated. This was accomplished by an ordinance of the Common (City) Council on July 25, 1870. "Honest" John Comiskey, a prominent member of the Holy Family parish and the father of Charles Comiskey who founded the Chicago White Sox baseball team in 1900, was the president of the Council at the time. On the night of the Council's vote, Damen had a fence erected between the church and the school, across Aberdeen Street, to forestall protests from those who may have wanted to keep the street open.

Like the neighboring church, the facade of the St. Ignatius school building is a simple, understated design that is distinctive for the harmonious use of good materials and the craftsmanship that went into its construction. The symmetrical building is T-shaped in plan and has five stories and an attic. A light colored Milwaukee brick, which has blackened from soot, covers the building while limestone is used on the ground floor and for several elements including window surrounds, quoins, sills, and string courses

to highlight the lines of the structure. Contemporary accounts of the school's construction indicate that it was sturdily built: "The basement is of Athens stone, laid in the most substantial manner, the outer walls being three feet thick ... The foundatio is seven feet wide, laid on two foot thickness of concrete." Such massive dimensions are typical of masonry-bearing structures such as St. Ignatius, where the outer walls ar self-supporting. In order to allow light and air into such buildings, the window surrounds had to be substantial to bear the weight of the wall. In St. Ignatius, the profusion of windows necessitated the use of heavy stone to maintain the structural integrity of the wall; yet the architect was able to diminish the potentially weighty look of such a facade by using a light-colored and smooth-textured limestone. The round shape of the window heads also helps to mitigate a heavy appearance. The windows on the lower floors are double-hung and those on the first, second, and third floors are divided into lights, or panes, in a two-over-four arrangement; that is, there are two lights in the upper sash and four in the lower. The fourth floor windows are much taller than those on the lower floors, measuring approximately twenty feet in height. They are triple-hung and most have a four-over-four-over-four configuration with a simple tracery in the top of the upper sash. Commenting on the window arrangement in an article published on August 16, 1870, the *Chicago Tribune* noted that, "The effect of the large windows over the small ones is rather pleasing to the eye, and adds to the dignity of the entire front." Drawing on the window design of Holy Family Church, the fourth-floor windows in the center of the facade have a tripartite arrangement in which the central window is flanked by two lower ones.

Above the central bay is a steep gable, under which are the words, "St. Ignatius College" and the date, "1869" which was the year exterior work on the original portion of the building was completed. The school is topped with a mansard roof which is punctuated on the Roosevelt Road elevation by six sheet-metal dormers. Also atop the building is an octagonally shaped platform which was variously described as being intended for use either as a cupola or an astronomical observatory. There is no evidence, however, to suggest that any structure was built here.

A pair of doors at the street level provide entry into the building, but the main entrance is a pair of large, carved wooden doors on the first floor. These doors, reached by a pair of half-turn staircases with wrought-iron balustrades, are covered by a tall portico. The main doorway is arched and the transom fitted with etched glass bearing the school emblem as well as its original street number, "413." Inside of the main entrance, a fifteen-foot wide corridor runs to the rear of the building, and is crossed by another corridor running east and west. This first-floor vestibule has not been significantly altered, retaining most of its original elements such as the tongue-and-groove siding on the interior staircases and hardwood floors and moldings. Tin ceilings are located in the vestibule and in the parlor just west of it, and while they are probably not original, they certainly date from an early remodeling.

The front section of the building was originally used for faculty offices and Jesuit living quarters; classrooms were situated in the back. This same arrangement exists today. Located on the fourth floor in the west wing is the Cambridge Room, containing outstanding Victorian woodwork executed by the Brunswick & Balke Company of Chicago. Its walls are lined with two tiers of richly carved oak shelving done in the Eastlake style with a variety of lathe-turned spindles, finials, and other supports. Around the room atop the lower-tier cases is a series of handcarved panels illustrating Midwestern plants. The floral details are indicative of the initial use of the room as a natural history museum, established by Reverend Francis X. Schulack, S.J. The museum was founded in 1872 with a gift from Bishop Thomas M. Foley who lived at the college for six months after the cathedral and his residence were destroyed in the Chicago fire. An assortment of animals filling the shelves and floor area of the museum was only part of an

extensive collection that included Indian artifacts as well as geological and botanical specimens. The museum also occupied another, apparently less ornate, room across the hall in the east wing. Both rooms were thirty-two feet tall and had stenciled cove ceilings. The ceiling height remains intact in the Cambridge Room; however, the room in the east wing was remodeled into two floors in 1943 for Jesuit living quarters. The stenciled ceiling in the east wing still exists above a dropped ceiling while the ceiling in the Cambridge Room has been painted over.

On the fourth floor also was a stage and a large auditorium used for lectures, commencements, exhibits, and various performances. The hall extended the length of the building and included a gallery at the rear, in front of the three tall Roosevelt Road windows. During the 1920s the hall was converted into a gymnasium. The space was remodeled again in 1979 when, following a fire in the second-floor student library, the library was relocated here.

With the collapse of St. Mary of the Lake University in 1866, the opening of St. Ignatius College was particularly important because it was the only Catholic college in the city. The original intent of the institution has been maintained over the years: to form good citizens and good Catholics through a highly academic classical education. In addition to its college curriculum, the school also had preparatory and high school departments. The preparatory curriculum was offered to young men who could read and write but who had not received a grade school education. Those individuals who had completed six elementary grades were eligible for enrollment in the high school division. Commercial courses were also offered for those students wishing to pursue business careers. Before 1916, no formal graduation took place between high school and college. Students pursued a seven-year course which included four years of secondary education and three years of college, after which they received a Bachelor of Arts degree. Students taking commercial courses received their degrees after four years.

The school quickly acquired a formidable reputation. Seventeen years after its virulent attack on the Jesuits, the *Chicago Tribune* praised St. Ignatius, stating "This valuable college is growing in numbers and is now one of the most prominent institutions of learning in the city." An alumnus, Carter Henry Harrison, Jr., who was mayor of Chicago for five terms between 1897 and 1915, described the school from the student's perspective in his autobiography, *Stormy Years:* "I liked the friendly attitude and surroundings at St. Ignatius where the boys came from the plain classes....I liked St. Ignatius, I had the conviction the training was good for me." The school is still highly regarded for its academics, and students continue to be drawn from diverse economic backgrounds from all over the city.

Later History of Holy Family Parish and St. Ignatius College

The stature of Holy Family parish grew steadily, as did its population, from its founding in 1857 through the turn of the century. In 1865 the *Chicago Times* estimated that there were 6,100 people in the congregation. By 1881, when a census of the parish was taken, the population was 20,320 persons, making Holy Family the largest English-speaking parish in the Chicago Diocese. The population was estimated to be 25,000 people when the Chicago Catholic newspaper, *The New World,* noted the growth of the parish in its April 6, 1895 issue:

> Three times already have the boundaries of Holy Family parish been reduced to contribute to other parishes, yet now the district

> cared for extends from the river to Ashland avenue and from Polk street to the railroad tracks at Sixteenth street, comprising one of the most thickly-populated territories within the city limits. The population of this great district is about 75,000 people and one-third of these people, at least, are of the Catholic faith. This means 6,000 families and the responsibilities of the good priests can well be imagined. The church has twenty-three priests attending these 25,000 people, and ten of them are engaged chiefly upon the missions...

The population growth occurred despite the establishment of several other Catholic churches within Holy Family's boundaries. Because of the extensive boundaries, Holy Family formed two mission churches within the parish. These churches, St. Stanislaus and St.Pius V, did not have priests permanently assigned to them but were served by the Jesuits from Holy Family. Both of these churches were subsequently elevated to the status of parishes. In 1872, St. Stanislaus (renamed Sacred Heart in 1873) was established to serve that part of Holy Family's original parish south of Sixteenth Street. Two years later, that portion of Holy Family west of Ashland Avenue and south of Sixteenth Street was ceded to St. Pius V parish. A third parish, St. Paul's, was formed from parts of Holy Family and St. Patrick's parishes in 1866 with a frame church at Lexington and Clinton streets. This church was destroyed in the Chicago fire and the parish never re-established; its territory was restored to Holy Family and St. Patrick. The western boundary for Holy Family was set as Ashland Avenue in 1895 when St. Charles Borromeo Parish was begun at what is now Roosevelt Road and Hoyne Avenue.

In addition to the mission churches, national churches were begun near Holy Family. Unlike parish churches, national churches had no boundaries, but ministered to specific ethnic groups. Several national churches were begun within Holy Family's parish to serve German, Bohemian, Lithuanian, Polish, and other Eastern European immigrants who settled on the Near West Side.

At a time when parishes were generally more socially oriented and influential than today, Holy Family was hard-pressed to keep up with the spiritual and physical needs of its immense congregation. The volume of the activity and the demands on the clergy are indicated by an excerpt from an article in *The New World* on March 26, 1899:

> Thirty-five priests live in the parish-house and are employed either in the regular work of the parish or in the educational work of St. Ignatius College, which is inseparable from the Church. Forty sisters are engaged in teaching in the...parochial schools under the direction of the Holy Family authorities. There is also an industrial school and a school for deaf-mutes, a printing plant, twenty-six religious societies, and a military corps and band connected with the church. Three thousand children receive instruction in the school and 450 young men in St. Ignatius college...

Various sodalities, or religious associations, were formed for members of the parish. Membership in such groups as the Young Men's or Young Ladies' Sodality, and St. Agnes' Sodality for Working Girls was common throughout the parish. These groups not only extended the Jesuits' spiritual ministry but were also the basis for social activities such as dances, concerts, plays, and sporting events. The sodalities and other parish associations were housed in Sodality

Hall which was completed in 1882 and stood at 1103 South May Street.

Some of the institutions and associations founded in Holy Family have since attained recognition for their notable contributions to the social welfare of the city. The Little Sisters of the Poor was established in Chicago in 1876 in the Holy Family parish and was originally housed in Hull House (designated a Chicago Landmark on June 12, 1974). Another benevolent society established in the parish is the Catholic Order of Foresters. Founded in 1883 to pay beneficiaries $1,000 or $2,000 at the time of a subscriber's death, the society has become an international organization known both as a successful insurance association and benevolent society. The parish was also the site of the founding of the Ephpheta School for the Deaf. The school was founded in 1884 by Father Damen and Rev. Henry Meurer of the Redemptorist religious order.

Father Damen, the principal figure in the development of Holy Family and its ancillary institutions, was actively involved with the parish until 1877. He did not, however, limit his energies to the parish; his ministry was so far-ranging and influential that he was considered as a candidate for bishop not only of Chicago but also of Detroit. His missionary activities and travels as well as his involvement with establishing St. Ignatius limited Damen's ability to oversee the parish, and in 1863, Rev. Dominic Niederkorn, S.J., became the first of several successive associate pastors who were appointed apparently to supervise the day-to-day parish business. Damen, who served as the first president of St. Ignatius College until 1872, was pastor of Holy Family until 1877. At that time, he was appointed Superior of the Missions and headquartered at St. Ignatius. Two years later, he was appointed pastor of Sacred Heart Church, the former mission church which he had been instrumental in founding. During his tenure at Sacred Heart, in 1887, Father Damen celebrated his golden jubilee in the Society of Jesus and was appropriately feted. In his remarks, William H. Onahan, a long-standing member of Holy Family parish, praised Damen and spoke of the monuments to his labor:

> You, sir "have builded beyond the grave." Your memory cannot perish; your monument shall endure in the hearts and affections of a grateful people. This church, the monument and testimony of your zeal, will perpetuate it. The schools of the parish which you first created, will recall it from time to time, and hand it down to coming generations. The charities which you established and nourished will cherish your memory and character in the hearts of the poor and afflicted. And this great college, the hope and the pride of the Catholic youth of our city, will remain a perpetual memorial to your zeal for learning, and for religion.

The following year, Father Damen retired to Creighton College in Omaha, Nebraska. He continued to give missions intermittently and while so engaged in Evanston, Wyoming, in 1889, he suffered a stroke from which he did not recover. Father Damen was brought back to Omaha where he died on January 1, 1890. He is buried in Florissant, Missouri, with other Jesuit pioneers of the Middle West.

Through the late 1880s, Holy Family served a population of Irish immigrants and their descendants. Scorned for their immigrant status, the Irish used

their associations with Holy Family and other Catholic parishes to strengthen their identity and to unify themselves, as is described by historians Charles Fanning, Ellen Skerrett, and John Corrigan in their study, *Nineteenth Century Chicago Irish:*

> For the mass of Irish immigrants, the Church constituted one common bond in the new country and the parish was of crucial importance because it broke down the factionalism which had existed in Ireland, substituting instead an identity as Irish American Catholics. Indeed, so closely were the Chicago Irish bound up with the Catholic Church that virtually all their communities in the city were parish-centered.

Many of the Irish overcame their humble origins to become prominent businessmen and politicians.

During the 1890s, the Near West Side underwent rapid ethnic change as Russian Jews and Italians began settling there. The Irish were intolerant of these new ethnic groups despite the fact that the Irish residents or their forebears had shared the same experiences as immigrants. The Italian immigrants were unwelcome in the church, and separate services for them were conducted in the church basement. The Jesuits, in the missionary tradition of their order, attempted to diminish the ethnic confrontations by opening an Italian mission in which not only masses were said but where assistance was provided to the new immigrants. In 1899, the mission, Holy Guardian Angel Church, was established by Rev. Paul Ponziglioni, S.J., at 717 West Forquer Street. Italian families began to establish themselves in the parish as the Irish moved to neighborhoods farther west. By 1909, the change in the community was drastic enough for one Holy Family priest to estimate that only a quarter of the families in the parish during its first thirty-five years remained.

Changes in the community affected the Holy Family school system which was reorganized in 1896. That year, the administration of all parish schools was given to the B.V.M. Sisters who instituted co-education in the parish schools and who made the Holy Family School, formerly the Brothers School, the central school from which four others were supervised. Enrollment in the schools, which peaked around 1890 when almost 5,000 students were being taught, declined steadily for the next thirty years until only 1,000 children were enrolled. By 1913, only two of the parish schools, the Holy Family School and the St. Joseph branch school, remained in operation.

Immune from the 1896 school reorganization was the Sacred Heart Academy which had been operated by the Madames of the Sacred Heart since Madame Galway established the school for girls in the parish in 1860. In 1902, again due to the changing character of the neighborhood, the Madames of the Sacred Heart decided to relocate their school to the North Shore suburbs. Two years later, the boarding school, which became the nucleus of Barat College, opened in Lake Forest.

The enrollment at St. Ignatius was not affected by the changes to the neighborhood. Its students came form all over the city, and their number increased constantly from its opening in 1870. By 1895, when the Silver Jubilee of the college was celebrated, more than five hundred students were enrolled. To relieve overcrowding, a brick classroom building was built that same year.

This five-story brick structure is adjacent to the original building at its north-west corner.

As the Madames of the Sacred Heart had done previously, the Jesuits also speculated on the affect the changing neighborhood character might have on future enrollment, and in the early 1900s, they began to consider locations for a new college. Another consideration was that further expansion of the school was limited by the density of the area. Sites farther west in Austin and Oak Park were originally examined, but in 1906, the Jesuits purchased twenty-five acres of land in Rodgers Park at Devon Avenue and Sheridan Road to develop the new school. Three years later, the first school building of the new campus was opened, and *The New World* of November 14, 1909 reported the Jesuits' plans for the acreage:

> Loyola Academy is the initial building of the proposed great Jesuit University. It has been erected at a cost of $100,000 and is to be a model of the future buildings.
>
> The University is to be completed within five years. The Jesuits now have the Lincoln Law School, the Illinois Medical College, and the St. Ignatius Classical College. All are to be incorporated in the University as buildings are completed for them.

Despite the Jesuits' ambitious plans, the transfer of the college curriculum from St. Ignatius to Loyola was not accomplished until 1922. St. Ignatius, the institution from which both Loyola Academy and Loyola University were founded, has operated solely as a secondary school since that year.

From the turn of the century to the 1930s, the number of parishoners continued to decline. By the time of the parish's diamond jubilee in 1932, only 350 families were members, a remnant of the 5,000 families who once worshipped in the great church. The Irish had long since left the neighborhood and their dominance was assumed by the Italians. Beginning in the 1930s, blacks began moving into the area, and conflicts similar to those between the Irish and Italians forty years before surfaced again. In 1933, to relieve the tensions between the groups, the Jesuits opened the former St. Joseph school building which had been closed two years earlier. Rev. Arnold J. Garvey, S.J., was the founder of the St. Joseph Mission in this structure that served as a combination church, school, and community center for black Catholics until the late 1950s.

Large-scale land clearance is another major factor that has affected the parish. The development of two low-rise public housing projects necessitated the demolition of all homes between Fourteenth Street and Vernon Park, Loomis Street and Racine Avenue. The Jane Addams Houses, north of Roosevelt Road, were completed in 1938, and the Robert H. Brooks Homes, south of Roosevelt Road, were opened five years later. The Brooks Homes Extension, comprised of three sixteen-story buildings and located directly across Roosevelt Road from Holy Family and St. Ignatius, was completed in 1961. On the western edge of Holy Family parish, between Ashland Avenue, Loomis Street, Roosevelt Road, and Sixteenth Street, are the Grace Abbot Homes. This complex, primarily seven fifteen-story buildings, was completed in 1955 and has been cited by Devereux Bowley, Jr., in his study of Chicago public housing, *The Poorhouse*, as among the worst projects to date in terms of its planning. Bowley states that "More than any project built in

Chicago to that date, the overall feeling is forbidding, and the human scale is completely lost."

Toward the east side of the parish, land was cleared between Desplaines and Canal streets, Polk Street, and Roosevelt Road for industrial use and the construction of the Dan Ryan Expressway. In addition, homes in the area bounded by Morgan and Halsted streets, Roosevelt Road and the Eisenhower Expressway were leveled for the creation of the Chicago Circle Campus of the University of Illinois. These undertakings, together with the development of the large-scale public housing projects, were as detrimental as people's racial attitudes to the stability and character of Holy Family and the area around it.

In 1958, St. Joseph Mission was demolished after the Jesuits decided to integrate black and white students in the one parish school remaining. Apparently, black families were also allowed to worship in the main church with whites at this time. Referring to the decision to integrate the school, *A History of the Parishes of the Archdiocese of Chicago,* published by the archdiocese, states that "This policy met with some resistance from Italian parishioners, and a number moved away from the parish." A new parish school building was completed at 1029 South May Street in 1962.

By 1967, Holy Family was a predominantly black parish. The following year, the Jesuits of Holy Family moved from their residence at the St. Ignatius High School building into the former St. Aloysius convent at 1019 South May Street to promote greater involvement between the priests and the community. The *Chicago Tribune* described the sociological history of the parish as well as its current activities in an article on October 25, 1978, and stated that:

> ...baptismal records now include more than 54,000 entries and tell the story of waves of Irish, German, Italian, Black and Mexican families that succeeded each other in this old parish. Today at Holy Family parish, a team of Jesuit priests and laymen and laywomen work together to foster a Christian community of faith and justice in a neighborhood which has changed from prairie to inner city.

According to the archdiocese's history, approximately five hundred people now worship in the church, sixty precent of whom are black, thirty percent Spanish, and ten percent Italian. After sporadic outbursts of racial and ethnic conflicts between 1890 and 1970, the rudiments of a diverse but unified congregation seem to be in place as a result of the concerted efforts of clergy and laity.

Changes to the church have been minimal, the major one being the addition of a new altar platform in front of the permanent altar. Because the church currently houses a small congregation, the new and less formal podium, built outside of the altar railing, promotes an intimate communal feeling. The platform with its free-standing altar was built in 1979, replacing several rows of pews. Most of the pews were moved to the east transept, facing the congregation, and are used as seating for the choir. All of the pews date from the 1860s, and were fitted with doors and locks. Initially pews were rented, providing the church with a major source of income. The doors were removed around 1910 as the number of pew

rentals diminished. The pulpit is another fixture which has changed. Originally located on the west column inside the altar railing, the pulpit was moved outside the altar railing in 1895 to the front of the first west column. Both locations hampered the ability of the assembly to see and hear the speaker, and by the 1920s, the pulpit was hardly used. Sermons and readings are now given from a lecturn made from elements of one of the original confessionals and located on the altar platform. The pulpit was removed during the 1920s when the Gothic-inspired altars on the front of the east and west columns as well as the similarly decorated altars in the transept were constructed.

Alterations to the fixtures inside the church indicate the changing manner of worship through the years. Similarly, statues document the various ethnic groups who have worshipped here and who pray here now. In his book *Chicago Churches and Synagogues*, Rev. George A. Lane, S.J., details this comparison:

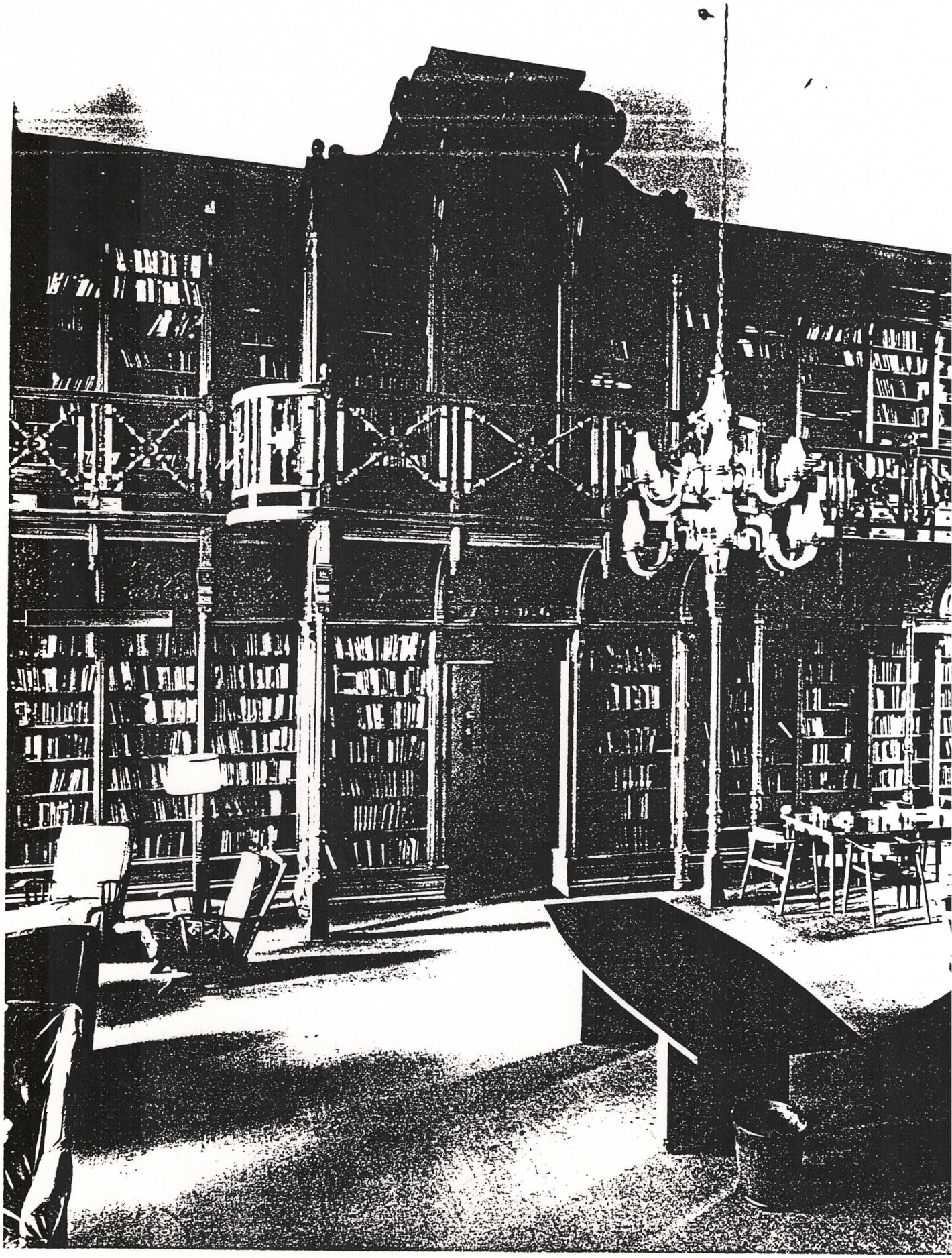
> St. Patrick, the first of over 100 statues, stands for the Irish who built the church and worshipped there for almost a century. Italian immigrants began coming in 1890 and became a majority in the parish by 1920. A statue of St. Francis Xavier Cabrini stands near the sanctuary on the left side. She lived in the parish and worshipped here while she was establishing Columbus Extension, now Cabrini Hospital, on Lytle Street....The painting of the Black Risen Christ by [Rev.] James Hasse, S.J., over the east side altar and the picture of Our Lady of Guadalupe over the west side altar represent the black and Mexican-American people whom the parish serves today.

All of the alterations have been minor and have not diminished the grandeur of the original design.

In like manner to Holy Family, St. Ignatius retains most of its original appearance. The Roosevelt Road facade is particularly notable for its intactness. A comparison of the structure today with old views would show a few changes: brick darkened by soot from the coal-burning chimneys of homes which once lined the neighborhood streets; its own chimneys removed, probably some time around 1920; and the fourth-floor windows in the east wing altered when the interior was remodeled for Jesuit living quarters in 1943. On the interior, there has been more alteration but most of this has been limited to classrooms. Yet the modifications have done little to detract from the original character of the building which is highlighted in the fourth-floor Cambridge Room. The school is used by almost 1,300 students and faculty daily. Enrollment, which is currently around 1,200 students, has increased drastically since August, 1979 when girls were first admitted. Overcrowding has often been a problem for the institution, but this was greatly relieved in 1966 with the opening of a new building that houses the cafeteria and gymnasium just east of the school.

Together, the Holy Family Church and the St. Ignatius High School, 122 and 113 years old respectively, represent an enduring physical feature of the Near West Side landscape in particular and of the city of Chicago as a whole. The structures are handsome examples of major public buildings constructed immediately prior to the Chicago Fire. Historically and sociologically, the influence of the institutions the structures house is widespread. Both Holy Family and St. Ignatius were important to the development of the Near West Side, and have served various ethnic groups in the neighborhood and throughout the city.

1869
ST. IGNATIUS COLLEGE
ST. IGNATIUS COLLEGE PREP



The Commission on Chicago Landmarks was established in 1968 by city ordinance, and was given the responsibility of recommending to the City Council that specific landmarks be preserved and protected by law. The ordinance states that the Commission, whose nine members are appointed by the Mayor, can recommend any area, building, structure, work of art, or other object that has sufficient historical, community, or aesthetic value. Once the City Council acts on the Commission's recommendation and designates a Chicago Landmark, the ordinance provides for the preservation, protection, enhancement, rehabilitation, and perpetuation of that landmark. The Commission assists by carefully reviewing all applications for building permits pertaining to the designated Chicago Landmarks. This insures that any proposed alteration does not detract from the qualities that caused the landmark to be designated.

The Commission makes its recommendations to the City Council only after extensive study. This preliminary summary of information has been prepared by the Commission staff and was submitted to the Commission when it initiated consideration of the historical and architectural qualities of this potential landmark.